/3 cont./

a) Plaiting with Caguassu Pinnae

(Plate I) 1

*532 285

In plaiting the form is most strongly dependent on the material, which during the plaiting makes all kinds of bends and angles, and these are adapted only with difficulty to the form to be represented. The artist cannot create so freely as, for example, in clay or wax. Therefore if a figure coming very close to the natural form is achieved with plaiting, this must be acknowledged as very high artistic skill.

The Karajá Indians are basically good plaiters; all their baskets, mats, and the plaiting around objects are neatly and tastefully executed. It is therefore not surprising that they have also reached a high level in plaiting figures. It is to be noted in [462] this connection that the /4/ plaiting of figures is practiced only by the male sex, just as only the objects plaited by men show patterns, whereas all the plaited work produced by women is unpatterned.

*532 285 123

The plaited figures described below were made by boys and youths as a pastime, in part before my eyes and on their own initiative. Thus, for example, I obtained those of the Savajé when we were holding a conversation hour in the evening by the mask hut, and I, in order to stimulate the people, pulled a leaf pinna from my sitting-mat and began to plait. Scarcely had I begun than the young people immediately followed my example and produced for me a great number of interesting figures.

*532 285 [171]

The method of plaiting is in part the one customary among us. For example, figures such as the small basket (Fig. 1 /see p. 47 /) and the honeycombs (Fig. 2 /see p.47 /) are also made in our kindergartens.

The reproductions of the rattlesnake (Fig. 3 /see p.47/), the tobacco pipe (Fig. 4 /see p.47 /), and the very accomplished representations of birds (Fig. 5 a and b /see p.47 /), however, are already more complicated.

1 [see p. 47--Analyst]

/10 cont./

d) Wax Figures

(Plates IV-VI)

*532 [232] [524] Boys and youths very much like to make wax figures for fun. Wax pigs in particular could be encountered in the hands of small boys almost everywhere. I found an occasional one of another shape here and there in the baskets; all the others were made [123] spontaneously before my eyes when the Indians had seen my interest in such figures, and indeed of their own free judgment, not at my request. Thus these figures show the activity of spontaneous free creation by these Indians. There were skillful and unskillful modelers among them; one boy and one youth in particular distinguished themselves by lively reproduction. [463]

The wax figures represent human beings and animals. They all stem from the northern horde of the Karajá; I found [184] none among the southern horde. The three best representations of human figures come from the Šavajé.

/11/ The human forms show many correspondences with the stylized forms of the clay dolls; only five of them stand out due to their true-to-life representation.

*532 126 I obtained five specimens of male figures from the Karajá, one of which (Fig. 63 /see p. 50 /) represents a Šavajé youth. Of the nine female examples six come from the Karajá and three from the Šavajé. Three examples from the Karajá represented Karajá women (Figs. 60, 61 /see p.50 /); the three others, which, as an exception, were made by a woman, represented Tapirapé women (Fig. 62 /see p50 /). These two groups remind one much more strongly of the clay figures, whereas the three figures from the Šavajé (Figs. 65 and 66 /see p. 50 /) represent the most accomplished forms.

*532 The primitively made human-figures look like clay figures covered with wax.

Fig. 57 /see p. 50 / has legs of type 1 of the clay dolls and arms attached at the sides. Head and hair form a triangle pointed toward the top.

/34 cont./

535 121 detail that Kleinschmidt's description of the duck-duck festival of New Britain would also fit mutatis mutandis the animal dances of the Karaya.

535 114 Castelnau, who first mentions them, obtained one of these masks with great difficulty (1), but it was later lost, along with

1. Castelnau, op. cit., p. 441.

all the other collections, in the cataracts of the Tocantins. The depiction of a dance given by him on Plate IX of his Vues et scenes /Views and Scenes/ (Paris, 1852) is incorrect inasmuch as the lower trunk and legs of the dancers are not uncovered, as the illustration shows, but are hidden under long buriti hangings. Also the height of the headdresses seems exaggerated.

Later Spinola (2) published something about them and also

2. Op. cit., p. 45.

obtained some mask costumes for the anthropological exhibition in Rio (1882), which, however, never reached their destination, but were lost in Goyaz.

126 535 532 [123] [178] That I was successful in luckily bringing home some of the most interesting masks I owe to the intervention of the chief Pedro Manco, without whose intercession the superstitious mistrust of his fellow tribesmen could hardly have been overcome. These sacred objects had already been unwisely profaned several times by travelers, in particular by Spinola himself. Contrary to expectation, the most beautiful specimens were found among the

532 535 184 Karayahi, whose villages alone exhibit the above-described "medicine huts." Smaller camps had, instead of them, simple semicircular compartments, open at the top and back, as Castelnau depicts them, whereas the huts are completely absent among the Šambioa. Probably in this case they had already been torn down again after the conclusion of the festivities. The palm-straw costumes collected there lay thrown in a heap in the nearby forest and are for that reason somewhat defective.

/358 cont./

301 Dance belts (wădăkănă̆) of the male youth are not as elaborate as those of the Karajá, but are kept essentially simpler. One specimen is striped black and white lengthwise; on its lower edge, on a separate string, hang two bunches of Thevetia fruits and one to three feather rods, alternately. The other one, coming from Schischá, in addition to the lengthwise stripes, exhibits a cross-striping; on its lower edge, directly alternating, are fastened at each place two pairs of Thevetia fruits and one feather rod (Pl. 59, Ill. 12).

262 6. Food. The Šavajé, like the Karajá, live on the fish
136 that they catch and the yield from their plantings. The lake on which they live is extremely rich in fish, in spite of its shallow depth (0.75 to one meter); there were even pirarucús
311 in it. The planting lay far from the village, about six or seven hours away, on the edge of the rainy-season lake. It was growing extremely well and so thickly that one could scarcely follow the path in it. Close beside the new planting there was an older one.
482 Here and there filled back-baskets lay by the wayside, waiting to be picked up.

252 The manioc is pounded in a knee-high mortar (kōŏ̆) which
[912] has an approximately finger-thick wall, with a pestle (hāâû) of reddish wood 1.6 meters long and 0.10 meters thick, or it is rubbed on a wooden grater (wōlănă̆kiă̆), /359/ picked over on the rod-sieve (brēdjĕ), and pressed in it. Then this meal is
262 mixed with water and cooked. Such manioc mush (ĭûălŭ̆) also constitutes the chief food of the Šavajé. In addition, I also saw yellow mush and green vegetables as festive foods.

286 Fishing was done by the young people with bows and arrows. Early in the morning they would already go out on the
• [123] lake and soon return with a good yield. I received my share of everything, even of the huge pirarucú which was caught on the second forenoon. The lucky fisherman took out the entrails of the animal and then cut out the sides of the belly, which were distributed by the chief and placed on different piles. Then the rib pieces of three ribs each were chopped out and likewise distributed. Every family received its share; I, too, was given some.

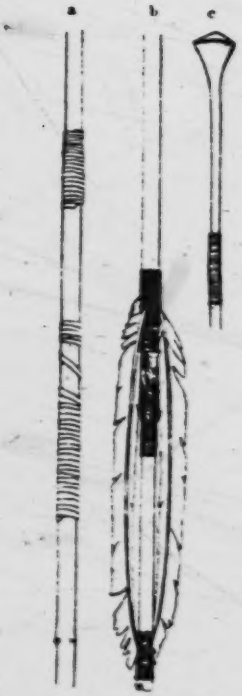
/359 cont./

Ill. 194.
Braided tobacco.

of monkey skin (djũlẽnĭ; Pl. 61, Ill. 2). The tobacco pipes (wălĭõnă) are made of jequitiba fruit; they all bear the groove around the front opening and are colored reddish.

The Savajé seem to keep supplies at home only in small quantities. /360/ On the second day they were already asking me to depart, since they had nothing more to eat. The food for my five Karajá, in addition to whom there appeared four more from Korumaré's village, had depleted their stores; in view of my presence, however, they hesitated to leave the village, so that I was finally obliged to yield to their wishes.

7. Concerning the weapons, there is likewise nothing new to report. The bows (djũhădĕ) are either undecorated or bear white wrappings, a maize leaf, and a feather tassel, like the Karajá bow (Ill. 110). It is handled in such a way that the left hand grasps the bow in the center, so that the arrow goes between the second and third finger; the second to fifth finger of the right hand draws the bow string; the arrow lies between the second and third finger.



Ill. 195 a-c.
Savajé arrows.
a) Lashing at the point of attachment.
b) Feathering.
c) Wooden-knob tip.

As for arrows (wõhũ), I encountered

/365 cont./

534 11. Musical instruments are also very rare among the Šavajé. I did not see flutes with gourd resonance; on the other hand, there were flutes made of gourds themselves. The bottle-shaped gourd has a round opening on the broad end, a rectangular one laterally on the narrow end (Ill. 208). This flute is called ǎdjũlõnǎ. The other flute, also called lõkŭ, consists of a long gourd open on both sides. On one opening there are traces of wax, as though a special mouthpiece had

Ill. 208.
Gourd flute.

been attached there. Perhaps a taquara flute had been attached there, as is customary among the Kayapó. Whistles made of leaf plaiting with a reed are also present here (dũlĕhĕ́). The chief instrument among the Šavajé, too, is the gourd rattle (wã̀lŭ́), which was usually undecorated. Only one specimen bears a few feathers on the upper handle end.

[184] In their artistic activity the Šavajé follow in the footsteps of the Karajá. In this connection I refer to my article: "Die Kunst der Karajáindianer /The Art of the Caraja Indians/."

622 123 12. Political and Social. The chief seems to play a considerable role among the Šavajé. In the village that I visited there was none; a man who was probably appointed for this instance represented his office. He put me up in his house, along with my men. He remained by my side the whole time. In purchases he acted as intermediary, finally led me through all the houses, told the people my wishes, and helped to determine the purchase price. When we left the village, he accompanied us across the lake and several hundred meters farther into the campo before he took his leave.

574 The reception ceremony was strange. Even before arriving in the village, my Karajá had made themselves a black band across the

/366 cont./

526 The wrestling was very similar to that of the Karajá. If
574 one bout were not accepted, the challengers made a gesture of rejection with their arms, turned around, and went back to their row. Then one of them walked forward again, assumed the position of rest in the center, with his back to the opponents, and
[516] shouted until one of the latter accepted. The resting position was
[184] identical with that of the Karajá: they stood with the upper part of the body bent over and rested the arms on the knee. The victor performed a dance in front of the loser, shouting loudly; upon walking away, he moved his left hand over the head of the defeated one. Here, too, the chief stood on the side of the guests.

574 Only after the return from the wrestling match was food put before the Karajá; only now were they regarded as accepted and permitted to disperse into the individual houses.

843 Upon my departure from the village a strange ceremony took
628 place, the meaning of which, I believe, is that a girl made
123 pregnant during previous visits of Karajá was sent along with the Karajá to await the birth among them; whether she would then return could not be definitely ascertained; perhaps she went to the Karajá as a village prostitute. Shortly before departure, the chief took me by the hand and led me into the neighboring house. Here an obviously pregnant girl was sitting and /367/ spinning. She had to get up and lay her work aside; the chief's wife took off her neck ornament (I had already bought her leg bands from her in the morning). The girl then had to take a second bast apron and her net covering and go with us to the boat. Apparently this was very little to the girl's liking, for she wept bitterly and only gradually calmed down. The chief then made long speeches to me, the meaning of which, however, I could not understand. On the way, the girl was under the special charge of my Indian guide, who allegedly was her cousin. He was very gallant to her, carried her covering, brought food on a plate, etc. The girl always walked closely in front and behind him.

535 The masked dance that I saw among the Šavajé was a Ïdjãzõ
[184] dance and very similar to that of the Karajá. It took place on the first evening. The two masks stood side by side in front of the hut,

6:Cook M-3,4 (ca.1900) 1909
SP9 Caraja SP9

The largest fish in the river are eight or ten feet in length and encased in an armor of big scales. Still other fish will be mentioned later. 136

After a five o'clock dinner one afternoon, we cast off again in order to take advantage of the current during the early part of the night. How strangely beautiful and romantic were the scenes that encircled us as we were borne quietly along on the bosom of the mighty, silent, placid flood and the shadows of night, pursuing the fleeing day, stole slowly over us! The boundless forest on both sides of the river, standing, or kneeling down into the water, seemed a vast guard of honor presenting arms, or two grand armies standing at attention. At length, calm and solemn night enveloped us in her sombre mantle. Two hours later, the full moon arose like a Queen of Glory in all her splendor, and radiated a flood of brilliant, delicious light that glorified river and forest and transfigured the savage world through which we were silently moving like spectres. I felt like exclaiming in the words of the Psalmist, "Praise ye him, sun and moon: Praise him all ye stars of light!" 000

Soon, we reached a little hamlet called São José, that at the time of our visit, was in an advanced state of decay. This was the last outpost of "civilization," and the few people who lived here were cut off from the rest of the world and barely managed to eke out an existence. As I was sitting in our canoe one evening while we tarried here, some large fish heads that had been lying on the beach were thrown into the water; and the instant they struck the water, several fish one to two or more feet in length shot out of the water in the vicinity and glided, or ricochetted over the surface in every direction. They were frightened, apparently, by the large heads. We bought a fat cow here for three dollars and fifty cents and salted the meat down; but as the curing was not properly done, we finally lost the meat. [361] 123

We found a small group of the Karayá living at São José. We met the Karayá for the first time just before arriving here. They interested me greatly. Doubtless I appeared no [162]

6:Cook M-3,4 (ca. 1900) 1909
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123 less strange to them than they did to me. Charles Darwin describes the deep feelings he experienced when he found himself face to face for the first time with primitive man. I, too, can never forget the hour when I first gazed upon man in his primitive state. The memory of it will ever remain vivid, and as one of the most interesting experiences of my life. One could easily imagine, at first, that he belonged to a lower order of creatures than the *homo sapiens*. If so, better acquaintance soon revealed him to be truly a man in every respect—a true human soul, though far from God in the jungles of ignorance and superstition—one of the lost ones whom Christ came to seek and to save.

291 [302] The men were entirely nude, and painted from head to foot a dull, yellowish red with a mixture of fish oil and the fruit of the burity-palm. The women were painted like the men, but wore an item of covering made of a strip of inner bark eight feet long and ten inches broad. It is passed around the body and between the legs, and hangs down in front like an apron. At a distance, it resembles a strip of brown canvas. It is beaten and worked, when taken from the tree, until it has some degree of flexibility. Nevertheless, it must be uncomfortable to wear.

764 A Karayá died while we were detained at São José. We were made aware of the event by the incessant howling, wailing and loud lamentations of the female relatives of the deceased. Visiting the hut of mourning at dawn, we found the family busy decorating the corpse for burial by gumming rings of white feathers around the limbs, wailing and chanting as they worked. Afterward, the body was rolled in the palm-leaf mat which had been the bed of the deceased during life, placed in a canoe, and taken down the river to the tribal cemetery. Karayá funerals will be more fully described in future pages.

6:Cook M-3,4 (ca. 1900) 1909
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"Monkey."
"What are you going to do with him?"
"Eat him—me like him much."
"How did you catch him?"
"Me shoot him with an arrow."

Continuing our voyage at dawn, we encountered before noon another cluster of Karayá huts on a sand island. Before we could get to shore, the natives ran out into the water to meet us, and surrounding our canoes, eagerly offered us balls of black beeswax and pottery in trade for what they supposed we had. It was amusing to see a Karayá couple trying to make a trade with our only woman voyager for a man's gauze undershirt. I could not but think of how the poor savage would appear with only that shirt on. He wanted it, he motioned, to shield himself from the cold at night, and from the flies by day.

We passed the next night at another group of huts on the sand. These Karayá who were very cordial, were expecting us for the news of our approach had preceded us; so they gave us a royal welcome. The *mayor of the city*—the chief of the local horde—appeared arrayed in a complete suit of civilian's clothes, consisting of white linen trousers and vest, black coat and hat. These he wore merely as decorations, not as a covering, for these people consider themselves fully and properly dressed without any such apparel. It was a remarkable sight indeed to us to descry in the gloaming, as we approached the land, what appeared to be a well-dressed representative of advanced civilization entirely alone in a remote, howling wilderness, surrounded by nude and painted savages. He had obtained these garments somewhere from a trading boat. We were escorted in state to a large hut where were assembled all the human inhabitants of the island; and after the reception, we witnessed the wrestling game of which the Karayá are very fond, which will be described fully in future pages.

The same night, as I was sleeping soundly in the open air in my hammock, which was swung between two stakes

6:Cook M-3,4 (ca. 1900) 1909
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set in the sand with a ridge pole bound to them to hold them in position, I was rudely awakened with, "Arise, Mr. William! It is raining!" Truly, it was raining. So I draped my tent over the ridge pole above the hammock, but having no pins, I could fasten it open only slightly by piling sand on the edges. Wishing to protect our canoe men from the weather, I remarked to one or two that they might lie down inside, under the hammock. My back was turned for a moment, and when I again looked in under my canvas, I found the place packed with Karayá, Cherentes, Africans and Brazilians. This mass of humanity so contaminated the air that I finally slept with my head partly outside. 123

The Karayá hovered about us in their canoes most of the time as we traveled. When possible, we avoided eating our meals at their encampments as we would have to share our food more or less with them, and our supply of rice and manioc meal was scarcely sufficient for our own requirements. Nevertheless a few of them usually contrived to appear among us while we were preparing our food. Late one afternoon as we disembarked for dinner, a cold, drizzling rain was falling and no Karayá were in sight. But, they soon began to appear in twos and threes, as if they had scented us miles away, until finally, a dozen or more were standing around eyeing our boiling pots with hungry looks. The next object that attracted their curious attention after contemplating our dinner, was the young Karayá that had joined us as a paddler at São José. He took very kindly to the shirt and trousers given him, though he would slip out of them most unceremoniously when he wished to drop into the water to secure an oar, for example, that had fallen overboard. At length, he was given a military overcoat with a hood, which he wore when there was rain. Therefore on the occasion just mentioned, he stood near the fire as the twilight deepened, wearing the coat fully buttoned and having the hood drawn over his head, partly obscuring his face. The arriving Karayá seemed at a loss, at first, to determine just what *it* really was, except that a suspicious pair of brown feet and ankles pro- 609

6:Cook M-3,4 (ca. 1900) 1909
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truded below the coat. They eyed it carefully from head to foot, riveting their gaze for a moment on the feet, then slyly opened the hood a little to peer in; and when they saw the physiognomy of their savage brother with nearly all the paint wore off, grinning at them from away back in the dark, they were highly amused.

A Karayá village we visited near the mouth of the Rio das Mortes—River of the Deaths—is so remote and out of touch with civilization that the inhabitants understand scarcely anything of the Brazilian language. Nor are they cordial to strangers, regarding them, instead, with suspicion, for the reason that they are subject to attacks by the Chavante Indians who live up the Rio das Mortes. While we were calling here, one of the women sought to obtain a shirt from me for her young son. To make me understand what she wanted, she used the sign language, imitating one's movements when a mosquito bites one on the shoulder and he crushes it, the drawing on of a shirt, and the feeling of contentment that "mosquito no bite more."

My umbrella aroused the curiosity of the savages wherever we went. Knowing that it opened somehow, one of them took it once and stood it point downward, apparently expecting it to open. As it did not do so, he passed it to me to show him and his companions how it worked. As I opened it suddenly and it spread its wings, like some old, black goblin about to fly on an evil errand, the women uttered a low scream of fear and surprise. They often felt of my linen coat and trousers, and my shirt, then made signs to me that these articles were very good to protect one from the flies and mosquitoes. They evidently thought that this was my only reason for wearing clothes. They also fingered my hat and boots, and pulled my mustache to ascertain if it were real, or false, and gazed at me as I wrote my journals for writing was a mystery to them. To many of them I was a freak well worth going a long way to see.

The Christmas season occurred while we were in the savage world of the Araguaya. What an extraordinary Christ-

6:Cook M-3,4 (ca. 1900) 1909
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Returning to our canoes, we saw a wild fruit tree growing close to the water—its habitat—the fruit of which the Brazilians call *orása*. It resembles a reddish plum, but has a double stone and is very acid. But it is a very wholesome fruit and would make, I imagine, an excellent sauce. The tree appears to be partly a climber, for the limbs, which are one or two inches thick, maintain a uniform size throughout their length, and coil around one another, serpent like. The river was now a mile or more broad and the navigation very open; so, wishing to take advantage of the current as much as possible, we reembarked after a five o'clock dinner one day and floated along quietly hour after hour in the obscurity until past midnight. Then, desiring to find a sandbar on which to sleep until morning, we at last descried a gray outline and pulled for it. Happening to enter shallow water, we grounded before getting close to shore, and lost a pike overboard. But just as we were getting afloat again, we suddenly heard a shuffling sound coming from the shore close by; and looking that way, our hearts stood still as we beheld the dusky forms of thirty or forty naked and painted savages rushing down upon us fully armed with long war lances and heavy killing clubs, ready to scatter our brains on the beach. We now discovered that we were innocently attempting to land just above a portable Karayá village, the existence of which, at this place, was not known even to our pilot, Pedro Monco. Our creeping up here at the dead of night without giving any signals announcing who we were, and if we were friends or foes, had convinced the villagers that we were enemies.

The situation in which we found ourselves was extremely critical for a few minutes. But the natives, seeing who we were, paused briefly, which gave us an opportunity to communicate with them and explain matters, and also to make them some presents to pacify them. Our large canoe only was involved in this midnight adventure, the other having pulled up elsewhere for the night; so our party was small. Our canoe was drawn up on the sand, and the savage band stood

6:Cook M-3,4 (ca. 1900) 1909
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123 about us, fully armed, maintaining silence and appearing bellicose. At length, the entire band drew off about fifty yards, then began to discharge volleys of blood-curdling yells, such as only wild men or maniacs can utter. Though we had [526] heard these yells before, we did not know if it was "the shout of war," or only a challenge to the wrestling game. Greatly to our relief, it was the latter. We now knew that we were in no immediate danger; though we had felt that as they had not attacked us at first, they would now be loathe to do so openly. After the wrestling game, the savages gradually became friendly to us, and began, at last, to retire to their huts in twos and threes until only a few were near us. The hour was now three A. M., so wrapping my blanket about me, I stretched myself on the sand to sleep a little, though we could not feel sure that we would not be attacked for the sake of our baggage. A party of six Brazilians who were [609] descending the Araguaya some months previous to the time of our trip, were clubbed to death near this place for their baggage.

This was a night of experiences that we shall not soon forget. When we were first surrounded, one of our party, especially, acted very imprudently, though with good intentions: He blew a bugle endeavoring to call to our aid the other canoes which were really far distant from us. This calling for help could accomplish nothing, and but served to excite greater suspicion in the minds of the savages and precipitate an attack. I think I was as much frightened as any one, yet I saw that to retain self-command was far the wisest course to pursue.

513 The sleep of these children of Nature is more like that of 721 the other wild creatures of the woods than of human beings. The night is much the same as the day to them. They are up and down during the night, just as during the day, ever vigilant, and living in constant expectancy of the sudden appearance of an enemy. It is almost impossible to approach their encampment without their knowledge, though one move never so stealthily.